

REINCARNATION

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THE SPREAD OF LIBERTY IN EUROPE

The right of England's primogeniture among all the world-nations lies in the fact that she first seized and held the principles of popular liberty. This liberty of thought, speech and act had been held as the ideal of human progress for a long time over Europe; England was the first to make use of this ideal and, by centuries of self-study and of interior conflict, to realize it for herself and then to transmit it to her offspring, America, and to her colonies.

Only partially, and in varying degree by the different nations, was this liberty-ideal seized by the continentals. Between republican France, yet trembling in the throes of the new-found ecstasy of freedom and Russia, still in mediæval slumber, lie the German peoples of the many kingdoms and states dominated by the Prussian hereditary monarch whose military power has given him the imperial orb.

The bathos of right by might is reached in the present war of military autocracy waged in the face of a civilization which is the product of England's self-conquest, her attainment of popular liberty and her gift of that liberty to other nations.

The German people in the mass are fundamentally gagged and bound of their real liberty. The social democratic party of Germany has fought tooth and nail for that popular freedom.

Now we see the German empire battling, not for the lives and liberty of the German people, but for the perpetuation of the Prussian military method. It is for this that the blood of Germany, of Europe is drained.

How shall liberty come to being in Austria, in the Balkan states, in Russia? Will it be by the triumph of Prussian military autocracy and bureaucracy?

It will be by their overthrow. The German people must finally see themselves surrounded as they now are by the world enemies of erroneous ideals whom their leaders' blindness has permitted to gather about them, like mediæval specters. May not the Prussian method in diplomacy, in culture, in the rearing of the nation's youth disappear in a moment of revolution and the genial German temperament smile out friendship on the world?

Then will the way be opened for liberty to enter benighted Eastern and Southeastern Europe and Siberia, whose status we have rarely paused to consider.

W. V-H.

NATIONS OF DIFFERENT AGES

People of Europe and America, full of energy and action, giving their concentrated attention to the work and life of the day and the present moment, are sadly lacking in that understanding of the fundamental laws of the progress and evolution of individuals and groups of individuals through the long ages,—an understanding which would give to them stability, confidence and calm strength. They live the intense and fast life of the personality, centering their thoughts and their desires upon personal well-being, instead of upon the welfare of the larger selves, the egos, and their steady progress through all time. Without this knowledge it will not be possible to have the continuous growth of national life in idealistic ways and moral strength which would be natural and easy if the outer life of the nation were brought in close harmony with the inner laws of soul life, both of nations and of individuals.

The facts of the evolution of a human life are that it is continuous and forms a part of a larger unseen life, and that the individual lives are widely different in quality and development and in the method of their growth as individuals. And what is true of the human individuals or egos is also true of those vast complexes, or groups, of individuals which constitute the many nations of the world.

It is a serious error to suppose that men are in any outer sense to be regarded as equal. There is hardly anything which is so plain and obvious as the fact that men are different in every way that may be considered. They have different

bodies, different modes of feeling, different ways of and capacities for thinking, and different soul-qualities or characters. And with nations it is just the same: they, too, have different qualities and lead different lives. Some easily set the moral and intellectual standards of the highest civilisation; others have the greatest difficulty in following even crude and simple ideals of national life.

Why these great differences? It is because there is soul evolution, and many stages in this evolution. The souls of men are actually of different ages, just as the members of a family are of different ages physically. Nations also have a soul life, not perhaps a definite individuality, or ego, but certainly a complex soul life made up out of all the souls of the members of the nation. And this national soul life grows and develops simultaneously with the evolution of the egos who are incarnated in the nation. Just as the members of a family are of unequal ages so they are of different stages of development. Some have mature personalities, while the younger members are as yet far from having reached their full physical growth.

Different ages of personalities in the family mean that there are different duties and privileges for the various members. The father protects and provides; the mother nourishes and trains; and the children all have different parts to play. The older children take their share of the household work, or are fitting themselves for various professions or vocations. The younger can not be of much help, but they play a very large part in the education of the older members, especially in developing within them the soul-qualities of

love and sympathy. The elders love and provide for the younger ones; and the younger children love, respect and obey their parents and elder brothers and sisters.

These facts are quite obvious in the case of a large family, but the corresponding truths in the case of the family of nations are by no means sufficiently recognised. There are still current many false ideas, such as that nations have no rights except those which they can and do assert and maintain by means of force or strength. And in America there is still too much of the old teaching of non-interference with other weaker nations, simply on the ground that nations have the right to govern themselves. That may be true for those nations which are able to do so, but it is surely false in cases where the people of those nations are as yet incapable of self-government. It is quite a serious matter that many Americans are apparently unable to realise that there are numerous nations which are quite unable to govern themselves according to the ideals of democracy, or as republics. It is still more serious that not only Americans but most other people of the world have not as yet realised that the stronger nations have duties and responsibilities, and that the weaker nations have the privilege and right of being led along and educated until they are capable of satisfactorily governing themselves as independent nations. The weaker, younger nations have not only the right of being protected from conquest and exploitation by unscrupulous stronger nations, but they have also the right to be given the proper training which will best develop in them a strong

national character. And for this training they can only look to the leading nations of the world.

Does Mexico need the help of its older brother nation, the United States? Most assuredly it does. The people of Mexico are helpless and at the mercy of a number of political bandits, contending among themselves for a power that they can not wield without danger to all others and even to themselves. It is abundantly clear to those who have eyes to see, that Mexico has been, and is, incapable of any sort of stable self-government, and that it will continue to remain thus incapable for many years, probably several centuries. The only way in which Mexico can be ruled is by the tyrannical power of a strong military dictator, or by some form of government established and maintained by the strong protection of another nation or group of nations. Would it not be most desirable that the United States together with the leading governments of South America should intervene in Mexico without further delay and put an end to all the anarchy, outrages and starvation that have been and are now going on?

The United States has no quarrel with Mexico or the Mexican people. No government exists in Mexico. Intervention in Mexico would not be an act of war. There is nothing there which could lead to a war between two nations. A few bands of men, struggling with blind and bitter hate among themselves, have not the authority to represent their country.

What the United States has done for Cuba and expects to do for the Philippines, that it can easily do for the young republic of the south. The calls of duty and of common sense and even

the necessity for preserving its own dignity, now demands that our government take immediate steps to give to Mexico what it is longing for,—peace, protection and opportunity to work out its national destiny and evolution.

There are in the world a number of peoples without nations, and this in spite of the fact that they are ready for self-government. Poor, long-suffering Poland has been parcelled out among three larger nations, and now it is a vast battle-ground for those very nations. The Polish people have never lost their intense longing for freedom and national life. May it not be fervently hoped that their long and patient waiting will be richly rewarded at the reconstruction which is likely to follow the present great war in Europe?

The Belgian people, on the other hand, are a nation, but they are without a country. Here, too, is need for generous rehabilitation and of compensation for untold injuries. The whole world feels the wrong that has been done to Belgium, and this orphaned nation will surely be restored to a greater national life and renewed prosperity.

Some other nations are perhaps enjoying a rank and station which they have long ago forfeited by the decay of their national vitality. Thus Turkey shows the decrepitude of a nation whose life has too long been artificially extended by European nations. Whatever may be the outcome of the present war, it would seem that the Turkish people will gain by their rude awakening to united effort.

C. S.

FROM A LETTER, (IV)

It is very good of you to say that you have found much of helpful counsel in the last letter. Your inner conviction that you will be able to win out in your struggle to root out the feeling of resentment is a very valuable asset in that struggle. It is something that will grow into a final realisation. It is quite natural to rebel at the thought that the Law sometimes fails to deal out justice to those who have harmed us. However, we can easily recognise it as a feeling in the personality, and moreover as quite unworthy of our real being as egos.

It seems quite likely that you are correct in thinking that your present karma will change as soon as you succeed permanently in holding the right attitude toward it. If there is nothing more in your character that can be improved by the difficult existing conditions, then it seems that your karma can no longer affect you painfully. It appears that we never suffer needlessly.

Regarding the subject of prayer, it should be pointed out that prayers may be answered by various beings, such as some of the more powerful and advanced angels and even human beings who can work in the astral world while their bodies are asleep, or who have left the physical body in death. But most of the prayers of men are answered impersonally, by the workings of the law of karma itself. Usually they are not answered in so dramatic a manner as when the desired results are obtained immediately. In the very act of praying earnestly and truly, men profoundly affect their own nature for the better.

Prayer should be a positive and definite outpouring of spiritual energy, directed to the fulfilment of aspiration for the uplifting of the world. The strong occultist prays chiefly through his actions and his thoughts, which are positive; the ordinary religious man prays by desires, and in a negative way. Thus the occultist might be said to create the results he prays for, scientifically, while the religionist trusts in some personal God to grant his desires. By putting one's self wholly in the attitude of self-identification with the Good Law and striving strongly to bring about those things which seem to be the very ends for which the Good Law is striving, we soon begin to feel a strong inner support which comes from our own higher self, the ego. And so it is very often through our own egos that answers to our prayers come to us. And this kind of prayer and its answering is the one which means most for us in our larger, spiritual development. We do not really want to pray for anything which will benefit our personal bodies, but we do want to pray with great strength for those powers which will enable us to become useful workers for the helping of our suffering fellow-beings.

It is very true that the things which are ours by right will come to us at the right time. Nearly every earnest student of karma or seeker for the truth makes this observation many times. It is well to dwell much in thought on this great truth; it will make our trust in the Law more secure, and in time we become somewhat identified with the Law, and then we no longer feel that we are being punished by an unknown agency. The very wonder and beauty of the Law are things that

grow and grow in our consciousness as we learn more and more about It and try to make ourselves "at one" with It.

What we need most is not so much the intellectual comprehension of the law of karma, or of truth, but the inner strength of will and aspiration to live the true life, the life which works *with* the Law, just as if it were a part of it. When we can to some extent identify ourselves with the Good Law in its workings, positively in our higher nature, but with complete resignation in our personality,—then very wonderful things will happen for us, perhaps more than we can realise and know about. Most of us students know much about karma and know how we ought to conduct ourselves with reference to it. But to put that knowledge into practice, earnestly and sincerely, is a most difficult matter. We fail many times, but nevertheless we must go on as though we had won the victory over our lower nature. Then, perhaps after many defeats, we gain the powers which were at first beyond us. The only true defeats are the ones which we, ourselves, acknowledge as defeats.

In your letter you say very truly: "But when all is said and done, I find that my will and my desire have little to do with my conduct and my inner feeling, . ." Never mind these conflicts: the time must and will come when it will be all different. The fact that you experience these inner conflicts is not at all to be taken as discouraging: it means that your higher self within the personality is at work and will finally overcome the outer difficulties of the personality.

You ask what is meant by "reaping our karma"

and whether it is regarded as good or bad. We should not think of our karma as a punishment. We may do so if we like, but it is not at all the true view. Reaping our karma means simply that some of our own past actions are now reacting upon us, at least in part. This incoming karma may be very painful to the personality, and is then usually called "bad karma" by this personality. But in truth it is neither good nor bad; it is simply experience and opportunity to learn the lesson which will enable us to avoid making similar mistakes in the future.

It is true that we are not to blame for not being always awake to our opportunities, in one sense. We do not blame the child for being ignorant. But we do expect the child to exert himself a little and co-operate with his teachers so that he may master the little lessons of the school-room. There is in life nothing to grieve about or to praise. Yet there is everything to strive for and to attain. One does not need to blame one's self for having wasted time in trivial actions; but one should recognise that time was wasted and should try to do better work hereafter.

Karma brings about all the conditions of life, but nothing is as true as that man may and does take a considerable share of the work of producing karma. Man undoubtedly has free will, but most men do not really exert their free will, nor do they try to do so. When men begin to realise their responsibilities with respect to the larger meaning of evolution, then they are likely to begin to make use of their free will. You write that "when a man does make the effort to evolve, it is because his karma leads him to make the effort."

In this, I believe, you are mistaken. Karma brings about the conditions for man to make the conscious effort to evolve; but it is the higher man who really makes the effort, and this is distinctly an assertion of free will.

We may often only repress our unworthy impulses, when we know well that we ought to conquer them. But repression must necessarily come first; it is at least some degree of self-control. Later will come the time when we will have conquered and these impulses will no longer arise. Our whole nature of the bodies of the personality is full of old habits and automatic modes of acting and reacting to outer stimuli. But we repress these habits and finally their energy is exhausted, and then that particular battle is won, and need never be fought again.

You say, "Perfection is not alluring," and that we shall always want to be in the same class with those we love. Now we are not perfected as long as we could entertain the thought of wholly abandoning those whom we love to their difficulties in life. "Perfection" implies vast powers to help those who are still heavily bound by karma. To refuse to strive for perfection, just because we do not want to leave our loved ones, is very much like remaining with them in a bog, instead of extricating ourselves from it and becoming free to help them out also. As soon as we free ourselves, we are no longer in the same class with them: should that idea lead us to remain inert and helpless?

There is nothing that would lead us to suppose that the life after death is anything like a "Fool's Paradise," or in any sense unreal. There is

certainly very much heightened consciousness and freedom from heavy material limitations. We can not do better than to trust Mother Nature, and this again should not deter us from co-operating with her to the fullest extent.

It is true that there is some danger in becoming detached from worldliness and the personal life; but on the other hand much of the "heart and feeling" which the world craves for, is but made up of cheap sentimentality and outer show. Poise and serenity which are gained at the expense of human sympathy and compassion are not what we want to develop. But sometimes men may seem to be cold and unfeeling when they are really tender and loving within their hearts. Those who deal with the woes of mankind from the larger, occult standpoint may seemingly use brutal methods, when in reality they are more sensitive to the pain of humanity than others who may outwardly be very sympathetic. To cure the physical ills of men requires knowledge and skill, not merely love and sympathy. And to help men spiritually, which is vastly more difficult, requires wisdom and selflessness, even more than human love. When we are in trouble we should go to one who knows something about the trouble, and not to one who will mingle his tears with ours. The surgeon who could not control his sympathy for his patients would be one whom we should avoid calling to our aid. Why not apply the same logic to those who are dealing with the moral and mental ills of humanity?

Yes, surely we must always act according to our own lights, and sanely, doing always the best we know and can. But there comes a time when

this means "struggle along spiritual paths." And when there is complete conviction as to the advisability and even necessity of devoting one's self wholly to the spiritual life, even in the midst of worldly duties, then why not go ahead with confidence and great will and daring?

When our loved ones die, they are much better taken care of by those who have gone on before, than we can realise. Life on the other side of death can not have the same cruel aspect as we know it on earth. Those who are cruel here, may expect similar experiences in the astral world; but why should the innocent suffer there? Earth life has necessity, but the higher worlds are rather the realms of freedom, although justice is carried out. The rising of persons, after death, to the heaven world, brings no separation from those they have loved in the inner, real egoic being, but only from personalities. We *can not* be separated in the truest meaning from our loved ones, if we love them more deeply than their mere personality, which of course is impermanent.

It is natural for people to feel deeply the physical separation from the dear ones who have lost their physical bodies. But for those who know the Law and reincarnation there is no true grief within. In our inner consciousness we are always very near to those whom we love, and at times we may even realise their influence and presence. It is not wise or well to think too much of our departed friends in a personal way,—that may cause them suffering and hinder their evolution. But we may always love them safely and wisely in their qualities of character, which are lasting.

LIFE AND DEATH

What a queer, perverted idea men have of life and death! To many death is an enemy, a destroyer, a merciless tyrant who visits men without warning to cut short their existence, leaving behind him, wherever he goes, grief, sorrow and utter despair. And life is of all things regarded as most to be desired; it is clung to with intense, unreasoning love and longing. Even many of our religious friends are by no means free from the fear of death, which obtrudes itself in unpleasant, gruesome aspects in spite of all that men have devised to hide away the unwelcome truth that death is inseparable from life and inevitable for all beings.

Many people intelligently strive to maintain health and postpone the ending of their physical lives, not that they may be of greater usefulness to their fellow-beings but in order to hold on to the life they know about and to avoid that change which brings man to the unknown. Others are more reckless and plunge into the swifter currents and whirlpools of a life of intensified desires and their gratification, so that they may enjoy the sensation of living to the fullest extent before death takes away this opportunity and plunges then, as they believe, into utter blankness.

What attitude should the man of common sense take, who as yet has not the knowledge of the fuller meaning of death and life? He should neither seek nor fear death, knowing that it is both natural and inevitable, and should try to hold the attitude of entire willingness to experience this universal event when the time comes

and it is necessary. But on the other hand he should strive to penetrate the meaning of this great mystery and learn all he can of the facts about it. It is foolish to believe that this mystery is unknown and unsolvable, just because it seems so to himself; the correct attitude is that of persistent search and inquiry. The man should not only do his own original thinking about life and death, but should find out what other men have found and believed and known. Throughout many thousands of years men of the greatest powers of investigation of the unknown have lived, gathering and accumulating the hidden, occult facts of human existence, and the greatest philosophers of all times have surely succeeded in penetrating some of the mysterious secrets of life and death and their meaning. From time to time have arisen great spiritual teachers who gave teachings to men regarding the life to be lived in order to be in harmony with the One Life.

And what is the conclusion of all this work? It is that life is continuous, that death is merely a change of the mode of living. There is nothing sad about death, nor is there any occasion for unusual joy when a child is born into the world. It is true that the parting of friends or lovers brings with it pain, but this pain should be counterbalanced by the realisation that the loved one still lives, not in the familiar physical world, but in a world in which much of the rigidities and limitations of this world are removed or made less binding. Though apparently gone from his friends, he is still near them, at least for some time, and able to exchange feelings and thoughts with them. The inmost lives of

men are closely related and affect one another always in their higher consciousness, even after the death of the body.

When a child is born into a family, it means that a human ego has entered into the limitation of physical life in order to gain experience and develop his qualities of character. The ego is drawn into that family, or group of egos, with whose members he has had previous relationships or karmic ties in other lives on earth. We may welcome the incoming ego as an old acquaintance, but we can not avoid the thought that this ego is coming into a life which is much more difficult and strenuous than the life he has just left, the life in the heaven-world.

And so the law of balance holds true: no pain without its compensating joy; no joy without its compensating sorrow. Only when the whole world has dissolved away into the bosom of the Infinite, will the pair of opposites cease to be.

C. S.



But beauty seen is never lost,
God's colors are all fast.
The glory of His sunset heaven
Into my soul has passed.

A sense of gladness unconfined
To mortal date or clime;
As the soul liveth, it shall live
Beyond the years of time.

John Greenleaf Whittier.

IN THE GARDEN HOUSE

Evening Eighteenth

Inquirer: What is meant by the term "the karma of the world," which we see used so often?

Student: As I understand it this would simply be the sum total of all the separate karmas of all members of our humanity. It would not only include the karma of all who are now living on the earth, but also that far larger part which belongs to the human beings who are out of their physical bodies, in the interval between two successive earth-lives.

Inq.: It is said that only a small part of the total number of human egos are living at any one time on earth. Is it true, then, that most of the karma of the world is always in abeyance, and only a part of it is coming into action at one time?

St: Oh, yes; it is only gradually coming into the worlds of human experience. The karma which properly belongs to those egos who are not now in earth-life must wait for the times when they have their re-births. Even now only a part of the karma of the present humanity can be actually outworked, while most of it must wait for other incarnations in the future.

Inq.: This is quite appalling to my mind when I consider how very difficult is the karma now being worked out by the various nations.

St.: We must, of course, recall to mind that the present conditions in the world are extraordinary and much worse than usual. The karma of the world for these years is surely very concentrated in things of evil. It would not be fair to conclude that the present karma is a fair sam-

ple of what will come in the next thousand years. Rather is it likely that when the present troubles are over, there will be achieved a very material lightening of the "heavy karma of the world."

Karma is much like the weather conditions. For a long time evil karma may be gathered together in vast masses, and it is even said that much of this is actually visible to one who can see clairvoyantly into the subtler worlds, in the form of heavy black clouds hanging over humanity in the astral atmosphere around the earth. Finally a mighty re-adjustment must be made, and a great storm prepares to burst forth over the lands, with flashes of lightning, loud roars of thunder and sheets of downpouring rain. But the duration of the storm is short compared with the long intervals of fair weather which follow.

So we may patiently look forward to the final clearing away of the war clouds and the return of a long period of fair times of peace and progress for the world. The more terrific the war may be, the more thoroughly will it purify the atmosphere of the astral world from hatred and jealousy which have been produced for many decades of years by the nations of the world. It is a severe lesson but the nations must learn that they can not hate and distrust one another without producing the causes that bring about the horrors of wars.

Inq.: Is it at all likely that the nations will learn that lesson now? Will they set about to shape conditions in such ways as to make future wars unnecessary?

St.: Unfortunately, no. There have not yet been shown any signs that the nations are quite

willing to forgive their enemies and forget their injuries. None seem to be willing to submit to justice, but all are striving to solve the great problem with the power of Might rather than that of Right. Perhaps the time will yet come, and we must do what we can to hold this ideal strongly in the thought of the world.

Inq.: Would not the proposed World Federation of Nations of which there is so much now being said and written, be able to solve all the war problems of the future?

St.: Theoretically it would, but you must not forget that as long as the nations are not really able to put the idea of brotherhood into actual practice, there will always be generated those karmic causes which must sooner or later come back to men and nations to be re-adjusted, if not corrected. And how else can this be done unless it be by other wars?

Inq.: Could these evil karmic causes or energies, after having once been generated, not be dissolved away, so to say, by thoughts of forgiveness and brotherly love among nations?

St.: Yes, they could. But do you think that it is likely that the nations of the world, which are still, in their ignorance, persisting to think evil of one another, will suddenly change their natures and become true friends and brothers? For this is just what must be done if wars are to be avoided in the future.

Inq.: True, it seems a difficult achievement. It will probably take a long time to be fully realised in actual fact. But we must hope on.

St.: On the other hand, we may be sure that the time is drawing nearer, year by year, when

better conditions will prevail. Men and nations can hardly help learning some lessons of tolerance, justice and brotherhood out of all these difficult times. While there are happening many things which tend to embitter the feelings of men, there are also many which bring out what is noblest and truest in human character and aspiration. It is these latter which we must encourage by all means in our power, that we may be doing our share of the work of lightening the karma of the world. In time we shall succeed.

And let us never forget that sin is a mistake in conduct, that nearly all mistakes are due, not to evil intention but to ignorance of the laws of nature and the laws of evolution of man himself. Let us, therefore, look eagerly for and grasp every opportunity that may come to us of helping the people of the world to learn and know something of the fundamental laws of life and action, reincarnation and karma, and soul evolution.

C. S.

THE WISH

Should some great angel say to me to-morrow,
"Thou must re-tread thy pathway from the start.
But God will grant, in pity, for thy sorrow,
Some one dear wish, the nearest to thy heart."

This were my wish! from my life's dim beginning
Let be what has been! wisdom planned the whole.
My want, my woe, my errors, and my sinning,
All, all were needed lessons for my soul.

Ella Wheeler Wilcox.

REINCARNATION MUCH DESIRED

The following are extracts from two letters to the editors of this magazine:

The letter written by a lady in the June issue of REINCARNATION, entitled "Reincarnation Not Desired," was of peculiar interest. I, too, am a mother, but of five, and we also have suffered, oh, so much of every conceivable form of cruelty and wrong-doing imaginable, and were it not for the blessed fact of reincarnation for my dear family, reason would give way and the brain reel at the diabolical cruelty and injustice of a Supreme Being. The children will suffer to an extent all their lives, and their mother—nor pen nor voice could ever picture adequately the extent of the wrong done her by the abominations and unspeakable horrors through the sin of another, and that other one who should have honored and protected till death us did part! I thank God every day that we shall all come back and that in another life my boys and girls will reap the reward of their present life and will have made up to them all that they are deprived of in this life. Reincarnation? Why it is the one Beacon Light standing out in bold relief, as a safe harbour from the turbulent angry waves of Life's journey, and it prevents many a soul from moral shipwreck.

The Law of Karma? Do you think I could rest contentedly under the abnormally heavy burdens of life, were it not for this Law, and the thought that perhaps my karma is being hastened by just as much as I can stand because

of a deep, deep love and yearning to serve more fully, more efficiently later on, perhaps in my next incarnation, unfettered by a weakened physical body, by overwrought nerves and all the limitations of the flesh? My heart aches so at times when I think of the checkered pathways of the children and when I picture the life that should have been theirs to what it must inevitably be, if it were not that they, too,—much as I love them and sacrifice my all for them,—have in the past merited this special discipline? No! a thousand times no! These two Great Laws explain all and one can be serene and calm and quiet under the discipline, especially when overshadowing and interpenetrating all our life is Divine Love—the Love of the Father, the Brotherhood of our Elder Brothers. Truly God's Great Plan is Evolution and not one sharp lesson but what is needed and is sent in Love. As long as the burdens are placed by Love upon our shoulders we can carry them and learn all our lessons well.

There are plenty of opportunities to do *Legion* work, but in my own case limitations are such that, though panting to help on the good cause, at present it takes every bit of time, of nerve strength, of physical endurance, to fight the battle of life, to provide for those who are absolutely and solely dependent upon me.

Knowing the Law, however, working with and obeying it, relieves the tension, and while in the physical world things seem so extraordinarily hard, yet in my inmost being, my spirit knows and feels a peace, a joy, a contentment, that nothing may ever disturb.

WRITING STEREOPTICON LECTURES

Illustrated lectures for the use of *Legion* Groups are fairly easily prepared. They are designed on simple principles which can be followed by anyone who can write with ordinary ability. As it is very desirable that a large number of *Legion* members should prepare these lectures, for their own local use as well as for the use of other groups, a brief outline of suggestions of how to go about the making of stereopticon lectures will doubtless be welcomed by our workers.

Stereopticons, popularly known as magic lanterns, have usually been of somewhat complicated construction and manipulation, ordinarily requiring a trained operator in order to obtain satisfactory results. But in the last few years great simplifications have been devised, so that comparatively inexpensive machines are now on the market which are very quickly and easily set up, require almost no adjustment, and give very excellent results. The light is obtained by simply connecting the machine to an ordinary electric light socket. The whole apparatus can be set up and made ready for use in a few minutes, and the operation of the lantern is so simple that a child can do it easily after being shown how. For these reasons it is well for our groups and workers to take advantage of this excellent method of reaching the general public and telling them something about karma and reincarnation.

1) *Nature of a Legion Lecture*:—The lecture is usually intended to present some facts about a subject of popular interest, which may be viewed in the light of these truths. It is not the intention to treat directly of the laws of karma and reincarnation, but rather to use them incidentally but with clearness and emphasis. The lectures are designed rather to *introduce* the general ideas of the two truths to the public than to teach them in full detail. This indirect method is often the most effective. Another reason why this method is preferable is because it is very difficult to find suitable illustrations for such lectures as deal most directly with karma and rebirth.

2) *Subjects for Legion Lectures*:—Any subject which is of interest to humanity may be made use of, but it

is well to select a subject with especial reference to a set of pictures that are available. Literary subjects are easily found and can be worked up into valuable lectures. For instance, almost any one of the various plays of Shakespeare can be used as the basis of the lecture. You would explain the plot of the drama, laying special emphasis on its idealistic thoughts, and interpreting them or commenting upon them in the light of the two truths of karma and reincarnation. Many stories of mythology of various nations can be easily worked up as interesting lectures. The older national epics, such as those of Homer and Virgil, and the Scandinavian and Germanic legends of the Nibelungen heroes, and others, may yield excellent material for lectures.

In the field of science there are very great possibilities. Lectures could be based on interesting facts of physics, chemistry, astronomy and even mathematics, and the idea of karma may be illustrated and explained as a law of nature, just as is gravitation or the motion of the planets. The life sciences, biology and botany, offer an inviting field to explain the laws of living organisms, their descent, heredity, growth and development, and here it is easy to point out that the evolution which is so well explained and proved by scientists deals almost exclusively with the form side of nature, while the life and its evolution are neglected if not denied.

Perhaps the most fruitful topics that can be chosen are those of special interest of to-day, such as deal with the problems of government, society, commerce and the interrelations of human beings. Pictures are fairly easy to collect from books and even current magazines. To be more specific as to subjects there might be mentioned educational problems, prison reform, eugenics, emigration, peace and war, slum work, etc.

Finally, various phases of the teachings of karma or reincarnation may be presented more directly, provided suitable illustrations can be found for the lectures.

3) *Titles of Lectures*.:—The selection of the most appropriate and effective title for a lecture is of the very greatest importance. The title should be short and it should attract attention and interest.

4) *Selecting Pictures for Illustrations*.:—A good lec-

ture should have about twenty or thirty slides for the lantern, but the number may be more or less. The best reproductions for slides can be made from the old steel engravings which are found in older books, and from good, clear photographs. Good half-tone pictures often yield satisfactory slides. Colored pictures can be used if they are sharp and clear.

Every member interested in this work should have a note-book in which may be entered references to books and pictures as they are found. In this way one may be gathering together the material with care and deliberation, finally selecting only the very best pictures. As to the making of the slides members had best write to the secretary of the *Legion* for further instructions and information. The *Legion* is able to make excellent slides at a cost barely covering the cost of materials.

5) *Construction of a Stereopticon Lecture*:—Suppose you have found a number of good pictures and have in mind the subject matter of the lecture, obtained from careful and extensive reading. Usually you would write an introduction of several pages, and while this is to be read there are no pictures to be shown on the screen. This will make it easier for some belated people to find seats in the hall or room. Then you would develop your subject in detail, allowing one or more pages to each picture. Slides should not follow each other too fast, and they must not be left in the heat of the machine too long, to avoid cracking. Finally there may be a conclusion, or summing up, after the pictures are all shown. Usually the pictures would follow each other in regular succession, and one or two paragraphs would be devoted to each slide.

This plan is, however, by no means necessary. Sometimes the lecture may be read first, and the slides are shown afterward, with brief explanations. Or there may be cases where there are several separate groupings of pictures with reading between them.

6) *The Writing of a Lecture*:—Write in a simple, direct style, avoiding the use of complicated sentences. Remember that the lecture is to be heard, not read by the public, and make it as clear and simple as possible. Use the shorter English words in preference to the longer

or more difficult Latin and other foreign words. It would be well to have in mind the thought that you are talking to a number of children.

Develop the various parts of the lecture naturally and logically and in proper order. Usually you would arrange the pictures, then write up the lecture accordingly.

Write from an impersonal standpoint, that is, avoid the use of the words, "I," "my" and "me." Be careful to state facts correctly; this is especially important in scientific subjects.

7) *General Suggestions*:—To avoid possible duplication of work it is urged that members who are about to work up material for a lecture or lectures write to Headquarters about their selection and give an outline or summary of the subject-matter. Suggestions and help will be gladly given. The *Legion* will be glad to accept satisfactory lectures for general use among the various groups.

In selecting pictures be careful to note whether the books in which they appear are copyrighted. The *Legion* has permission to use pictures from some publishers.

8) *Suggestions as to Subjects and Titles*:—The following titles will give some idea of what subjects may be used and how they may be named:

"Do We Live on Earth Again?," "Is Life Worth Living?," "Growth and Evolution of the Soul," "The Personality and the Individuality," "What Is the Soul of Man?," "The True Meaning of Life," "Why Do We Suffer?," "The Meaning and Use of Sin," "Are All Men Born Equal?," "We Make Our Own Future," "How to Forget and Forgive," "Vocations in Life."

As subjects of Nature and Life, the following would prove very likely subjects: "Animals and Animal Intelligence," "From Rock to Man," "Nature's Patient Work for Man," "Instinct in Animals," "Bird Life and Evolution," "Have Animals Souls?," "Man's Responsibilities Toward Animals," "Heredity and Reincarnation," etc.

Other subjects that will admit of good lectures and will serve to give an idea of what may be done, are the following: "The Story of the Alphabet," "Walt Whitman and His View of Life," "Faust and the Search for Truth," "Stories of the Deluge," "Forgotten Continents of Old," "Artists, Art and Reincarnation."

I CHARGE THEE GRIEVE NOT!

I charge thee grieve thou not for him;
He is not dead. This body in the casket
He has but cast aside as one puts off
A worn-out, useless garment, or mayhap
An outgrown one, binding and hampering
The spirit, not giving it the space needed
For further growth. In springtime glad indeed
Are we to toss aside the heavy wraps
That were our joy in winter's cold; so he
Finding this body, erstwhile useful, now
Unfitted for his needs, has left it. Ah,
Far freer must the spirit be without it.
With him 'tis well.

But thou—alas for thee there is a void,
An emptiness, a heart left desolate.
But think thou this, is he so far away
He cannot see, feels not thy misery?
And if thou grieveest too deeply, mayst thou not
Thus with thy selfish woe, unhappily
Intrude upon his higher, freer life,
Impede his progress and bind him to earth?
Canst thou not then, strong in thy love and brave,
Forgetting thine own loss, breathe out this prayer:
"Eternal rest grant unto him, Oh Lord,
Let Light perpetual upon him shine."
And thus be calm?

And find thou comfort here, this separation
Cannot be for long; the ties were bound
Too close for lasting parting. Dost not recall
How oft an understanding did flash forth
Deeper and clearer than this life alone
Could bring? May it not be in other
Lives far past you two have known and loved,
Jarred and made peace, and thus each knows so well
The spirit of the other? Therefore the future
May bring you other lives together, the purest
And best in each more strong, for we
Do not stand still but ever onward press
To find the Eternal.

But this life yet is thine. Others' still

Do need thy love, thy service and thy smile.
This trial draws thee nearer to mankind,

For in this sorrow-world, the wise have said,
" 'Tis only those who suffer that can soothe."

Therefore thy work not ended yet as his,
Doth call thee to forget thy loss and make

The years to come more full of love divine
More worthy of thy Master, more at one

With His own gracious law of sacrifice.
Therefore be strong to live then as He bids,

And once again I charge thee lovingly

That thou grieve not.

Gertrude March.



St. Michael's Church, St. Albans, England.

FIELD NOTES

Recently twenty-four applications for membership came in from Norway. The *Legion* now has nearly fifty members in each of the Sections of Holland, Norway and South Africa. There are even more in Java, D. E. I.

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The latest *Legion* stereopticon lecture bears the title, *Historic Examples of Reincarnation*. It compares the qualities of character of four different egos of whose recent incarnations we have some information. These are: Hannibal and Napoleon; Cicero and Gladstone; King Alfred and Queen Victoria; and Hypatia, Giordano Bruno and Mrs. Annie Besant. There are about forty slides to be shown, illustrating the lives in question.

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In response to numerous requests a new four-page leaflet has been carefully prepared and copies printed. The first page is devoted to official information about the *Legion*, its object and work, qualifications for membership, and a notice of the official organ, REINCARNATION. The second page tells what is meant by Karma, with rather full definitions and explanations; and the third page is similarly taken up with descriptive matter about Reincarnation. On the fourth page are four paragraphs headed: How to Become a Member of the *Legion*; How to Form a Group of the *Legion*; Work of the Group; Activities of Individual Members.

It is hoped that the members will assist in spreading this leaflet widely over the country. One hundred leaflets will be sent for twenty-five cents, or thirty for ten cents.

Members are requested to collect and preserve any material or facts which are of interest to the *Legion* work. Instances of recollections from past lives are very much desired, if accurately recorded.

It would mean very much for the work of the *Legion* if subscriptions for this magazine could be placed in every public library and every penitentiary in the country. Can you send in one or more subscriptions? Is your public library receiving REINCARNATION?

BOOK REVIEWS, ETC.

How to Use New Thought in Home Life; a Key to Happy and Efficient Living for Husband, Wife and Children. Pp. 189; \$1.10. E. Towne Pub. Co., Holyoke, Mass.

To those who find home life inharmonious the author says many things of value. The book is a collection of the brightest and best letters written in answer to those who have appealed to the author for a New Thought solution of their difficulties.

Mrs. Towne is not easy-going: strenuous self-scrutiny is one of the first steps she recommends.

There are many excellent teachings concerning the responsibility of a person for his dejected condition and how he may aid himself by creative thought power. Of course there is much responsibility in using the "affirmative process" for gaining things for the personal self.

Evolution and reincarnation are assumed as facts as a working basis; but a broader application of the law of karma and a deeper insight into its workings would help to illumine many of the dark places of human life.

A Plan for International Peace, by Elijah W. Sells, C. P. A., M. A. Haskins & Sells, New York.

In this interesting booklet of twenty pages the author proposes: 1) The constitution of a World's Peace Tribunal to which shall be referred all differences between nations which cannot be settled amicably by themselves; 2) The ceding of all navies and navy yards to this Tribunal, and the reduction of the armies to a uniform basis, not to exceed one-twentieth of one per cent. of the nation's population; 3) appropriations by nations for the Tribunal; 4) election of representatives; and other details.

The result would be that for the world's population of 1,624,000,000 there would be 75 representatives divided among 58 nations.

There is appended an interesting table showing the approximate population, and men and cost per annum of armies and navies on peace basis of practically all the nations, and the estimated number of men in armies and number of representatives under the Peace Tribunal Plan.

GROUPS AND THEIR OFFICERS

Akbar, Chicago, Ill. Dyna Govan, 819 Fine Arts Bldg.
 Amherst, Wis. Mrs. Annie C. Fleming.
 Anaconda, Montana Henry Carter, 701 Cedar St.
 Austin, Texas Miss P. Trueblood, 2623 University Ave.
 Berkeley, Cal. Mrs. Fannie L. Greaves, 2007 Vine St.
 Cleveland, Ohio Mrs. Mary I. Megaw, 1863 E. 73rd St.
 Council Bluffs, Ia. Mrs. H. A. Gibbs, 111 W. Wash'ton Av.
 Denver, Colo. Mrs. Lois A. Chapman, 3861 Raleigh St.
 Detroit, Mich. Helen S. Dunton 24 Grant Court
 Duluth, Minn. Mrs. A. C. Humphrey, 101 - 15th Ave. S.E.
 Grand Rapids, Mich. Mr. J. B. Howard, 711 Ashton Bldg.
 Houston, Texas Mrs. L. S. Wood, 1504 Lamar Avenue
 Minneapolis, Minn. Geo. H. Collier, 124 First Ave., No.
 Muskegon, Mich. Mrs. Loretta E. Booth, 57 Fourth Ave.
 Oakland, Cal. Mrs. Vera H. Flagg, 3318 Viola St.
 Omaha, Neb. Mrs. E. M. Smith, Alla Shop, W.O.W. Bldg.
 Pacific Grove, Cal. Mesdames Denman, 228 First St.
 Pittsburgh, Pa. Mrs. Gertrude Howells, 400 Hastings St.
 Port Huron, Mich. Miss H. Mustard, 1111 Lincoln Ave.
 Portland, Ore. Mrs. Grace F. Weiler, 484 Chapman St.
 Reading, Pa. Mr. H. C. Mackey, 200 North Fourth St.
 Regina, Sask., Canada Mrs. H. B. Young Legislative Lib'y
 Rochester, N.Y. Mrs. Ednah P. Freeland, 383 Oxford St.
 San Antonio, Texas Mr. Byron W. Poor, 1134 Essex St.
 San Francisco, Cal. W. P. Watters, 1603 Golden Gate Ave.
 Seattle, Wash. Mrs. Elizabeth Nowell, 222 P. I. Bldg.
 Spokane, Wash. Mrs. Carol Curran, Garry Apts. "O."
 Tacoma, Wash. Mr. G. A. Weber, 1529 South "E" St.
 Vancouver, B. C. Mr. Kenneth McKenzie, 910 8th Ave. W.
 Wallace, Idaho Mrs. Daisie W. Allen, 320 High Bank St.
 Norway: Mrs. Magnhild Undset, Rendalen, Norway.
 Bulawayo, S.Rhodesia, S.Africa: Mr M. M. Fletcher

The following is the list of foreign representatives:

Representative, England and Wales: Mrs. M. Middleton,
 23 Richmond Mansions, Richmond Road, London, Eng.

Representative for Dutch Speaking Countries:

Mrs. Louise van der Hell, Adyar, Madras S., India.

Representative for South Africa:

Mr. G. Williams, 17, Acutt's Arcade, Durban, So. Africa.